



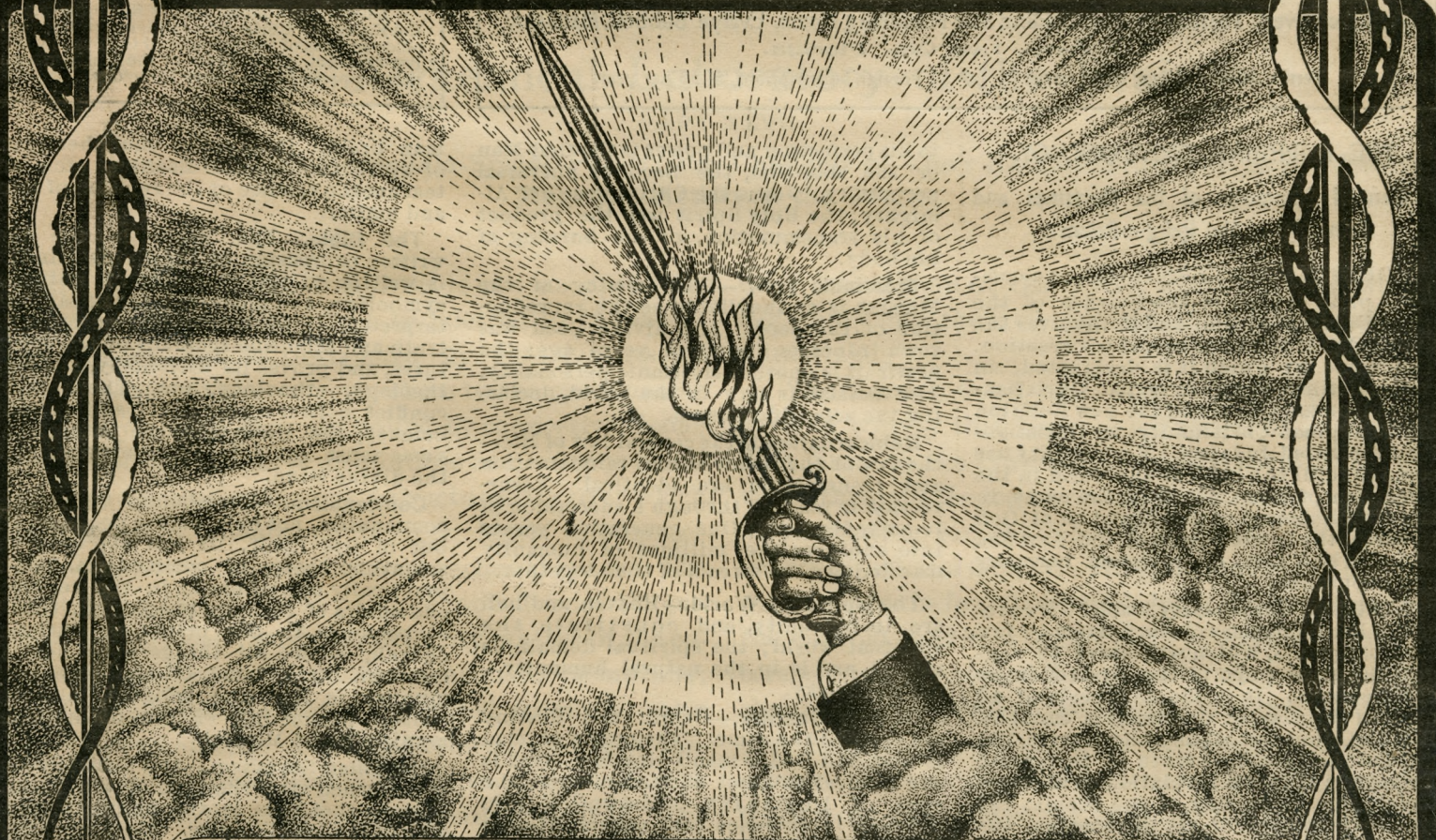
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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CONTENTS

THE ALCHEMICAL LABORATORY OF THE BRAIN (Part XXVII), KORSH

STUDIES AND REVIEWS.—The Advancement of the Drama—Light Ahead in Darkest Russia—The Aspirations of the Japanese.—The Need of More Training Schools for the Negro, **LUCIE PAGE BORDEN**

PETER THE PROMISED SHEPHERD, . . . BERTHALDINE MATRONA

EDITORIAL PAGES.—The History of Heresy Hunting.—The Origin and Purpose of Disease.—Dangers of Municipal Ownership Under Bossism and Graft.—The Voice of Independent Voters, **THE EDITOR**

COURT OF INQUIRY.—The Limited Space of the Universe.—The Universe a World of Motion.—Books and Periodicals, **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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Estero, Lee Co., Fla.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 24.

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Whole No. 633

The Alchemical Laboratory of the Brain.

PART XXVII.

The Elaboration of the Encephalo-Spinal Fluids; the Channels of Their Radiation into the Body; Electro-Magnetic Action in the Brain.

KORESH.

THE SUBARACHNOID SPACE is not an open continuous space, as might be inferred by the superficial reader, but is obstructed by attachments at various parts of the meninges, where to the prominences of the gray matter they are bound by connective tissue, at which points the three membranes come into proximity. The fissures, sulci, and anfractuositities over which the arachnoid membrane bridges, leave interspaces which constitute the general subarachnoid space. The liquor filling this space is partly supplied from the pia mater, which closely environs the gray matter of the encephalon, and partly from the arachnoid membrane; that through the pia mater is derived from the outer layer of gray matter. It will be remembered that this space is also in direct communication with the fourth ventricle, which discharges its substance into it. The outer layer of the cortex is specifically concerned, then, in furnishing the secretion which lubricates the space above referred to. Notice, first, that in contradistinction to the outlet of the lateral, third, and fifth ventricles, which carry their juices to one central and common mart, the fourth ventricle and the subarachnoid space distribute their substances through divergent channels everywhere throughout the body. Second, notice that the encephalo-spinal spirit is distributed to the extremities of the body by way of the long nervous communications, through the center of the nerve, through the fascicles, and the nerve sheaths. These carry three distinct kinds and degrees of supply to the body to which they are distributed. The terminations of these distributing courses are at the circumferences of the

body rather than at the center, where the other ventricles empty into the body through the infundibulum and vital gland.

The lateral, third, and fifth ventricles, it is discovered, convey their issues—reëlaborated in the glandula vitæ—to the central sinuses, whence they are conveyed through the jugular veins to the heart, the center of circulation for the general body from its central source of arterial supply. It is different with the juices derived into the fourth ventricle from the peduncles, and the choroid plexus of this cavity proceeding from the cerebellum. There are distinctively sixty-four pairs of channels through which the encephalo-spinal fluids radiate; thirty-two pairs each, of the sensory and motor nerves. The fourth ventricle derives certain of its secretions from the cerebellum, through the nerve or fibrilous fascicles and sheaths, and from the choroid plexus of the fourth ventricle, and a pure spirit from the elaborations of the pineal gland; that is, the conarium. The mixture is of such character in the royal font that it passes out into its various channels of distribution according to its coarser or more refined qualities; the finest of which pass into and through the pneumogastric nerve, some of this finer spirit finding its way to the organs of generation. The fluids and spirituous essences of the royal font are not commingled with the coarser juices of the subarachnoid space until after they are discharged from the cerebellum.

It must be understood that in order to comprehend the mysteries of life the laws of correspondence—in which are involved the principles of analogical analysis

and synthesis—are primarily involved; and that we are not so much attempting to prove our statements, as to declare the truths which we have demonstrated through the comprehension of the laws above referred to, and which are always more or less defined as we proceed with our analytical and synthetical elaborations. We have declared the cerebellum to be a conglobate gland, that is, a gland distinctively functional in its own capacity; and yet this is not altogether a fact, because there are very subtle and refined connections between the functions of the cerebrum and cerebellum, among which is the relative function of the two through the distinctive office of the conarium. The fibres of the *processus e cerebello ad testes* convey to the cerebellum, by induction from the elaborations of the pineal gland (conarium), spirituous productions which unite in the cerebellum with the elaborations of the capillaries of the arterial and venous systems, which pour their most subtle and refined serum into the cellular substance of the gray matter of the cerebellum. It is this subtle union between the spirit from the cerebrum and the derivations into the cerebellum from its own vascular system, that, through a marriage of the proprium of the cerebellum, which makes it possible for this organ to contribute from its own elaborations its original spirit to the general uses of the body through the fourth ventricle, its medium of universal communication.

When the so called scientific world maintained that what it denominated energy was but a mere mode of motion; and that the energies—electricity, magnetism, light, heat, etc., were not actual substance, it was impossible to imagine the communication of a substance not ponderable and tangible to the material sense. This attitude has met with a radical agitation, if not with a radical revolution. By the foremost thinkers of the age, electricity, together with the other “energies,” are regarded as real substances. It is called another form and quality of matter, because the material scientist cannot yet conceive of the possibility of a substance not being matter. The non-recognition of the substance, spirit, as the correlate of matter, is the difficulty lying in the way of actual progress in scientific development. A current of electricity passing with great rapidity through an insulated sheath, a sheath so covered as to prevent the escape of the current from its sides, will generate magnetism that will pass through the sheath with the proper associations. This magnetism is not merely a kind of motion, but an actual substance; and though intangible and imponderable, it can be materialized under the proper arrangements. This has heretofore been denied, and the results of a lack of such knowledge have deluded the misguided, would-be savants.

Since the discovery of radium and the wonderful phenomena which it is capable of manifesting, the “sci-

entific” world has been compelled to recede from its scholastic claim of the last one hundred years. The chemist assumed there was an atom, and that what was called the atom was the smallest divisible particle of matter. It was called an atom because it was claimed that it could not be cut into a smaller particle. The term atom is from *a*, meaning not, and *temno*, to cut; thus the word atom means not divisible. Many atoms were supposed to constitute a molecule; but even the molecule was an assumption, for no eye—even with the aid of the microscope—ever saw a molecule. So called science having reached the point where the atomic theory could not account for all physical phenomena, nor even a small part of what was observed, had to resort to some other explanation for the phenomena manifest in physics; and then there developed the corpuscular theory, in which the atom had to be shattered or “shivered” into ions and electrons, hundreds or thousands of which could be produced from the “shivering” of an atom, according to the kind of substance from which the atom was derived. This, however, is a return to Newton’s theory of radiation.

The radiatory theory as developed largely from the discovery of radium is another hypothesis, so far as the physicists are concerned, for no man ever saw an electron or an ion. These are mere suppositions, from the materialistic point of view. There are pretended estimates of the length of time required to dispel a minute quantity of radium, on the assumption that it has a definite number of atoms; that these atoms are almost infinitely innumerable; and that they are capable of some kind of bombardment through which the atoms are necessarily dissipated. Inasmuch as there is no apparent diminution of the quantity, it would necessarily require many thousands of years to waste a small amount of the radium. These deductions are predicated upon the basis of blundering miscalculations. There is no evidence that there is a particle of waste in the radial activity. Its final dissolution is purely hypothetical. In contradistinction to the foregoing theory, examine the Koreshan Science of the activities of radium. It is not a mere theory, but conclusions founded upon analogical correspondence after the first step in the demonstration of the fundamental premise.

Radium emits something known, as a fact, by virtue of the phenomena made manifest in its activity in relation to other forms of matter. It is discovered, after the emission of something that is supposed to be the result of a bombardment going on within the radium mass, and which “shivers” the atom into hundreds or thousands of material particles, these particles being, suppositively, ions and electrons, that from this activity, and as a consequence of this “shivering” of the atom, there is collected a substance called helium. Helium is known to be at least partly, the product, of

the radium radiation, though there is no helium in the mass, radium. Now, what is the true theory of this manifestation and of the phenomena produced? The radium, by virtue of its peculiarity, constitutes a vortical point into which the free spirit of space materializes. The process of perpetual materialization transforms the free spirit to the matter, radium, and also demolishes the smallest material particles of matter which also pour into the vortex. The marriage of the free spirit with the spirit substance of the demolished least particles of matter, develops the positive and negative spirit which constitutes the substance of reunion into the creation of a new substance called helium. This law acting in matter, with its concomitant phenomena, we promulgated in 1870—thirty-five years ago.

The smallest particle of matter is its least possible division; it matters not whether we call it an atom or an electron. When matter has reached its geometric point in its subdivision, it cannot be divided into something smaller. Now, what results in the further agitation of this least possible division of matter? It is not "shivered" into smaller *material* things, but is destroyed as a material substance and immediately changed into an *immaterial* thing which is not matter at all, but a spiritual substance not having any of the properties of matter, but possessing two qualities of substance, positive and negative. Knowing positively, then, that there must be a counterpart to matter, which is not matter but a substance having none of its properties; and knowing positively that these are interconvertible, we have the solution of the troublesome problem, and know that it is no longer a problem except to such as will not accept the truth, but had rather delve along in the uncertainties of experimental speculation. But let us return, after these explanations, to the primary source of the most vital fluid of the fourth ventricle.

We have previously declared the matter deposited in the conarium to be the product of spirit essences from both the cerebrum and cerebellum. These spiritual counterparts marry and materialize into the conarium. In the process of materialization there is an essence of the most subtle character, transmitted to the cerebellum through the *processus e cerebello ad testes*. It is an electric current which marries its counterpart within the cerebellum, constituting a spiritual marriage from which some of the excretions of the cerebellum are composed. Were it not for this vitalizing addition to the vital font, or fourth ventricle, there would not be enough recuperative and conservative force to perpetuate the economy of the vidual man.

(TO BE CONTINUED.)

Form is a fundamental property of existence.

New Century Studies and Reviews

Lucie Page Borden

THE ADVANCEMENT OF THE DRAMA.

Art is the Foundation of the Dramatic Profession; the Drama Will Supplant the Pulpit.

THE DEATH of Sir Henry Irving has shorn the stage of another member of a profession that has been steadily gaining in the public estimation. The "little church around the corner" in New York city, is a silent witness to the time when the pastor of a wealthier congregation refused to preside at the funeral of an actor. Will society abandon the drama? Most emphatically no. The stage has stood all the opposition of the Puritan age and has become stronger than ever in the minds of the people. The drama is an art, and the aim of society should be to ennoble it, not to tear it down by making it anathema. A frank recognition of the necessity for a study of the drama by the University of Jena, which has just appointed a professor of Dramaturgy, that is, of the science of the drama and of dramatic art, makes it more prominent than heretofore in Europe. The American universities will profit by this example of interest in the stage to follow in the same department of effort.

The persecution of the stage through Puritanism is a fruitful subject. No insult has been spared, and the sight of hellfire blazing before the eyes of the devotees of the drama was a potent threat to drive men and women into the churches. Nevertheless, the Greek spirit has survived and the drama revived by the modern spirit has become more than a source of amusement. It is the corrective of the age, and so it must continue.

The theatrical profession calls into play abilities that are often slighted, but they need not be decried. An actor whose profession means to him what the stage did to Sir Henry Irving is a devotee of art. He is lifted above the vulgar crowd by the sense of that devotion. It is not art for art's sake, but art for man's sake that the actor feels and loves. Sir Henry Irving was one of the independent thinkers of the modern stage. He followed his own conceptions of the dramatic art, and his death robs England of a man whose calibre was not overrated.

The vehicle of expression for truth varies, but when truth rules the world all the arts concur. The talent of the modern playwright, as shown by a review of the plays that filled the theatres during the last season, is used for sensational effects. The drama reproduces life, but with an added touch of color. There is a budding desire to put more of actual life on the stage than formerly, witness the socialistic pieces of Mr. Shaw. The questions that are in everybody's mind, the problems that engross the public,—these are put into a drama and served behind the foot-lights.

The dramatic profession has never claimed more adherents than it will in the future when the time comes for Koreshanity to be put upon the stage. Instead of the battle between the church and the stage being ended, it will be waged with increasing ardor because the drama will replace the pulpit. The externals of religion will be made a delight and formalism will cease. The satisfaction of the eye by gorgeous effects is one of the æsthetic pleasures that the stage now affords. The scenic results of today form a contrast to the simplicity of the early dramas when the country was supplied to the imagination by two or three young women picking up flowers which had been strewn over the floor. Now the most realistic effects are seen. The stage setting costs thousands of dollars, but it deepens the plot to have everything in keeping with the play. The harmony of colors is one of the most important accessories. In the case of Mr. Mansfield every pose is artistic, and his costume in such a play as Julius Cæsar is so carefully chosen as to lend its aid to complete the picture.

The stage has no equal as an amusement, but it should put before the audience plays that are wholesome. There is no artistic effect to be gained by depicting scenes that are morbid and disgusting. The authorities have stopped the representation of one of Mr. Shaw's plays. This was first printed in a book which he named the book of disagreeable plays. Can he blame the censors for rejecting what he has stamped as poor coin? He exposes the shams of society too freely to be enjoyed by an audience that feels the sting of truth implanted. He means to turn a search-light on society. It is not his fault if its members look ghastly in the gleam. Mr. Bernard Shaw's play is one that leaves a bad taste in the mouth. It is true to life, but it is not artistic because art corrects the vices of society by making them ridiculous or by showing them in their true light as the cause of suffering. Realism is brutal and does not do any more good than effective treatment from another side. The drama defeats its own ends in divorcing art which is its essential being.

Light Ahead in Darkest Russia.

THE RESULTS OF THE WAR between Japan and Russia are shown in the latter country. Peace seems to have fired the torch of revolution. There is now an uprising and an upheaval among all classes. The Mikado may well pride himself upon the fruits of victory when a constitution is in progress for the nation he has humbled. Out of defeat has come victory for the people. Their rulers have been humbled, but they are triumphant. More results have come from the peace conference than were foreseen,—more than would have followed, had not the added lustre and prestige of M. Witte the Russian diplomat been at their point of greatest brilliancy. His influence over the Czar on account of his statecraft is immense. The one man who, more than any other, presides over the destinies of Russia is Sergius Witte, and his wife is a Jewess.

What does this foretell if not that the star of Israel may rise even in a land where this nation has found only scorn?

Russia now adds one more name to the list of sovereigns dispossessed of their functions by the pressure brought to bear upon the throne by the people. The rights and liberties of the people have been considered by the Czar in his manifesto, but it was wrenched from him by the force of circumstances. It would have come with a better grace had it come freely from a compassionate heart. But the tottering throne of all the Russias has been submerged by the waves of distress, and the Czar has been obliged to yield to his minister who felt the temper of the times better than himself. The humiliation of standing before the world as a sovereign dispossessed of his hereditary rights has been precipitated by the ratio of progress in Russia. No nation can stand still. It must reach the pinnacle of its greatness, decline and fall to make room for a more progressive state in the rear. The Russian nation has not reached its zenith, and it cannot afford to be burdened by the Romanoffs when the popular demand has set in favor of a constitution.

The defense of a country lies in its navy. The Russian navy had to be destroyed in order to bring the insurgents to the point of asking for a constitution with sufficient vim to be heard. With his navy depleted as it is by disastrous battles, the Emperor could not afford to resist the popular uprising. The rumors of war heard from time to time in the East have been as nothing to the sight of the two navies in deadly combat. When the ships went down with all on board and the soldiers sent volley after volley into the enemy's flank with no effect save to add to the Russian disasters, the god of war put himself on the side of Japan. But this severe rebuke to Russia has put history forward fifty years. It has checked her advance in the Orient, but it has brought her internal troubles to a focus.

The heart of the world turns to those exiles in affliction, torn from their homes and dragged into the wilderness. Siberia is a blot upon the map of the earth. How will the constitution effect the Siberian exiles? Will it loosen their bonds? The question comes from lips that tremble. Let the curse of Russia be removed and let banishment for political offences become a thing of the past. A great epoch in Russian history was the freeing of the serfs. Another is in sight if the prisons of Siberia are to be vacant. See those men in their civil disgrace! What have they done but plot for the restitution of civil liberty? The freedom of the serfs was as nothing in comparison with the incomparable delights of an empire freed from the taxes laid upon it by a state prison that demands millions of rubles to prevent the escape of innocent men. There are no criminals of this type in the United States. There are no penal settlements attached to her borders. She might dispense with the Negro, but when his offences come she does not deport him, knowing that he needs education, not banishment. Surely if he can be repressed and his brutality curbed without recourse to armed authorities set

over him day and night, the men who tossed the red flag to the breeze in Russia may be forgiven. Such men as Tolstoi who have been on the verge of exile more than once, are the state offenders and have won the tears of the world through their endurance.

Government is not stable till the happiness of the majority is secured. The Jews form a large per cent of the population in certain districts, and again they are being persecuted with the most frightful disregard for their personal rights. They are being massacred by thousands and are exposed to the envy of the mob. Here is another chance for the statecraft of M. Witte to assert itself. He is the link between Germany and Russia. He is the hope, alike of the Czar and of the common people. The constitution will fail if it lend no aid to the friendless Jew.

The future of Russia has a fascination for the student of history, and to one who has a glimpse of the mighty things which the future holds for men of all nations, the destiny of Russia seems to be bound up with that of the United States more than is now shown, through the Jews who come to find a city of refuge in America.

The Aspirations of the Japanese.

IN A LITTLE résumé of the task immediately before Japan, now that the war is over, Dr. Nitobe, the author of "Bushido, the Soul of Japan," shows the aspiration of the Japanese to enter into closer relations with the English-speaking peoples. He says that closer intercourse with the West must lead to a better understanding of its literature, and the Japanese must learn to read and enjoy Milton, Scott and Dickens, Darwin and Carlyle. The classic writers have great influence in forming the taste and raising the standard of culture. To thoroughly enjoy these books one must be in rapport with the spirit which produced them, or at least one must be able to comprehend the historical connection between them and the people of whose life they are a part. The fiction of a country reproduces its life. It is in its poetry that one finds its heart. Together, these two departments of literature show what are the customs, the religion, the most sacred themes of a country.

The development of the Japanese nation has brought it to a point where it longs for closer fellowship with the Western civilization. One of the best ways to absorb the civilization of the Occident is through its writers. If the Japanese interest themselves in us, there is a corresponding interest in themselves. It has been awakened by astonishment at their prowess in war, at their comprehension of the arts of life, and especially at their knowledge of sanitary science. They have excelled Russia at every point in military warfare. Where we have taught them a lesson they have profited by it to surpass the instructor.

The delicacy of taste displayed by the Japanese in their home life where this may touch art, is a constant source of surprise. They love all that gives a charm to the amenities of society, and it is not strange that they

should desire closer relations with those nations which pass for the most highly civilized. The reaching out of the Japanese toward the Anglo-Saxons is the result of their thirst for supremacy. It is a sign that they love the same things that delight us. But there is more to be found now in the English language than there was at the time when these classics were composed. There is the enunciation of a new gospel which may well engage the attention of the Japanese. It is important to progress in another line now, and the effort to decipher Darwin's works may be superseded by the truths of life dispensed so liberally by Koreshanity.

The Japanese have no predilection for science which may not be gratified by the science of the Word as it is now proclaimed, and the history of their views on religion show that, like the so called Christian nations, they have passed through a phase of development in Buddhism with its ritual corresponding to the discipline entailed upon Christendom by the Roman Catholic church. They would seem to be accessible through their aspirations and desire to affiliate with the Western nations.

The Need of More Training Schools for the Negro.

IF THE WORK of educating the Negro needed reinforcement and emphasis, it has been found in the visit paid by the President to the first industrial training school for the colored man. In his address before the 1500 students at Tuskegee, the President simply pointed out the fact that the education of the Negro is of the utmost importance to the white man, for skilled labor in the South is scarce. "Ignorance," said he, "is the costliest crop which can be raised in any part of the Union." While President Roosevelt deserves praise for discerning the merits of Booker Washington and in trying to aid in uplifting the colored man, he is not the only champion of the Southern Negro. There is a great deal said in regard to race amalgamation in the columns of THE FLAMING SWORD, and the most notable articles on the Negro problem have been printed from the pen of the only one in this age who comprehends the true principles of race culture. The future of the Negro is of absorbing interest. How shall the brutality in him be quelled and the whole race raised to the level demanded by civilization? This subject has been elucidated from the scientific stand-point in the clearest manner by the Author of Koreshan Science.

The religious instincts in the Negro lead him to believe very strongly in a few principles of the orthodox faith, but these have very little effect upon his conduct. He will shout and sing in a fervor of ecstasy at a protracted meeting, and the next night may find him robbing a hen-roost. The need of the Negro race is also expressed in large characters in the brutal outrages that are reported from time to time. The Negro must be taught to restrain his temperamental excesses. His religion must become something more than mere emotional excitement.

The use of a great industrial training school is hav-

ing its effect even upon those who have been pessimistic in regard to the Negro's future. To prepare him for his duties as a citizen, it is expedient to teach him to be self-supporting. The project for returning the Negro to the African jungles whence he came was not feasible, for his blood is already mixed too freely with that of the white race. He is here, he is to be provided for by the Government, and to shirk the responsibility would be to avoid an evident duty. This country might equip other schools like Tuskegee. It would not be putting money in the wrong place to open such an institute in every Southern State. The men who fought to relieve this country of the curse of Negro slavery are living in their sons, and they should complete the work begun by the fathers.

General Contributions

PETER THE PROMISED SHEPHERD.

The Lord's Great Commission to the Apostle; the Stone of the Church-Triumphant; the Manifest Scientist.

BERTHALDINE, MATRONA.

A REMARKABLE little sum in addition the Apostle Peter propounds to builders of Christian character. The Lord was found "not guilty" of making void the Decalogue, the law of his immortal manhood. He was its personal embodiment, and to it he became obedient, even unto the death of the cross. The Apostle to the Gentiles declared the law to be the one school-master to bring them into unity with the Lord's immortal manhood. Peter the Apostle, elected to become the foundation stone of the grand temple of the immortal manhood of the Lord's triumphant church, was given the keys of knowledge because of the rock-firmness of his rational conviction and confession that the Lord Jesus was the Christ, the Son of the living God, the author of the law. The Lord enabled Peter to realize the humanity of Deity, and the ultimate Deity of all regenerate humanity, and ordained him to receive the white stone of the law, the radium of its science, the vitalizer of the great matrix of his future kingdom of God-men, of which he in conjunctive unity with Peter would be the Father-Mother Deity, Peter becoming the manifest Father, the Elias of the great multitude to whom he the Lord, should go as an involving life force of ever-accelerating vitality.

Peter's commission from the Lord, "Feed my sheep," "Feed my lambs," placed him among men in the office of the great Shepherd of the sheep, the good provider for the Lord's household of faith, of "meat in due season," as well as "milk for babes." Hence Peter's counsel to the would-be men in Christ Jesus: "Add to your faith, virtue; and to virtue, *knowledge*; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Note the order of the addition. Let it be remembered that

the Lord Jesus declared that his kingdom was not to be of the world to which he addressed himself; that world offered but a field in which he was to become sown Seed, requiring a full cycle or age for its reproduction of progressed development on its appropriated plane of being. At the end of the Age, the material for God's kingdom was to be found standing in the earth as a harvest white for the sickle of the Reaper due to be present as the Lord of the harvest.

Inasmuch as the Lord, as the head of his body the church or matrix of universal life, was appropriated by Peter its all-provident Shepherd, Peter should be found at the end of the age in conjunctive unity with the Lord, who as a personality gave his flesh for the life of the world; but to Peter his ruling spirit, the persistent ego of his rational mind having the keys of knowledge. Under Peter's dominion the church to become triumphant in earth, emerges from the dispensation's school of experience into the ultimate College of Life, which as an institution of divine organism, should furnish the world or age to come with a substantial Man, with attendant men constituting fit pabulum for the manifestation by a new birth, of the kingdom of the Gods in earth. This new birth is effected from an imperial matrix or church-triumphant because of the Christ-likeness of the church in the doing of the Christ's commandments as elucidated by the science of the law of Moses and the prophets.

The Lord Jesus declared that not one of his "little flock" consigned by him to the care of Peter as his natural Successor and its Shepherd and Bishop, should be lost. With Peter as its foundation stone, all the members of the church-triumphant in earth, were to be found at the end of the age as One, living stones fitly joined together. This all-involving One, the Confessor of the Abrahamic holy seed, was to be recognized as the heir of the kingdom of universal dominion, despite the fact that his immortal flesh had been given for the life of the world, to reappear only as the final harvest of immortal manhood. The Lord of the harvest, its Herald and Reaper, was to come as the hidden man, as a thief in the night, and as Elijah the Prophet in official function, to "restore all things" in accordance with the law and prophets, destined in the order of law to be fulfilled as Jehovah declared: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The transfiguration of Jesus revealed him to be the involution of the law and the prophets as represented by Moses and Elias. In the passing over to Peter of his mentality, a covenant relation was established for all time and eternity which as a result, was to yield in due season, a "first-fruit" from a righteous Branch to be grafted onto a wild-olive in the wilderness of sin. This "first-fruit" is the Christ or Messiah promised to come as the Messenger of the "Spirit of truth," an involution of the science of the universe in its grandest, most complex and comprehensive aspects, so perfect as to enable the Messenger to teach the fundamental principles of truth as the science of the law in its relation to "all

things," that all men should know the Lord and the things to come in the order of law.

Peter was the preëminent natural scientist among the Disciples because the greatest in rational faith; therefore he was capable, aided by the law of analogy, of attaining the greatest spiritual discernment and discrimination. He took kindly to believing on the basis of spiritual discernment, and to practically exercising his faith. This is evinced by his effort to walk on the water. He had persistence also. This was in evidence when having "toiled all night, and have taken nothing," he readily obeyed when the Lord told him to cast his net on the other side and try again. Proved the weakest, he at once became strong by the exercise of his faith, when "the woman in the case" furnished expert testimony that the crucified Lord had risen from the dead. Peter, once the cowardly liar, was the supreme lover of the truth, which was not in *him*, but in his objective Savior. He with reason believed the Man Christ Jesus to be the Son of the living and true God of Israel, the Savior of sinners; and because of him, he hoped all things and believed all things. Now Jehovah, the man Christ Jesus, was a man of Godly aspirations for the multiplication of all the good of truth that he realized in himself; and Peter was a ripe receptacle for the development of its power. This power of truth in ultimates is a being of biune functions, of masculine and feminine coordinates, self-reproductive as a divine kingdom of virgin men, from a soil of adulterous opponents.

Peter was a man like David, "after God's own heart;" and he knew the law of its attainment. He must be crucified with Christ and suffer with him to come out at the end of the age alive unto God and dead to the world of the sensual man. He accepted the cross and became the servant of the Most High. Linked to his Master by an endless chain of holy aspirations, he has passed down the age through all the hells, gathering the evidence of common sense as to the divine wisdom of the law of his Lord, till he has reached the apex of delight in doing God's will, and become the most circumferential man of ancient history, the most central man of modern times, and the most projective man of a known future. As the central man he has the Solar name, and the corresponding mental radiance to give light on all dark problems and the cunningly devised fables of fallacy and evil. Having the mind of God to direct the exercise of his rational faculties in the use of the keys of knowledge, as the Elohist Fore-runner of the God kingdom in earth, he is prepared to add to the faith and the virtue of the love of the appearing and kingdom of the Lord, that prime essential to its establishment in earth, the knowledge of the law of its being.

The succeeding numbers of the sum total to be added cannot have naturalized being minus knowledge in its most comprehensive sense, the knowledge of God, or God's knowledge of himself as to origin and destiny. Such knowledge of God must be derived from its primary source, his fully expressed being, the universe microcosmic and macrocosmic. This means a knowl-

edge of its form, functions, and the laws and principles that insure its eternal perpetuity. Jehovah the Seed-man of all formate life as a man, its most perfect form, is dematerialized and disseminated as cherubic spirit entities spiritually discerned as "flaming tongues," the spoken words of life that enter into spiritual conjunction with the minds of men receptive to their influx, because of genuine desire to know and do the will of God, the creator and destroyer. The birth into the spiritually-minded among men of these elemental Deities, begets in them a "living hope" of being born or reproduced as the Sons of God, the Immortals, of whom the Lord Jesus was the promised seed and antitype. These spirit entities were the lambs of the flock ingathered by Jehovah and passed over to the shepherding of Peter, for future development in obedience to the laws of immortal manhood. In the degeneration of the seed, which always precedes its regeneration, the whole flock of sheep and lambs or rams has passed down the age of mortal generations now ending, through all the stages of degeneration, till rooted and grounded in the love of the truth, a Branch involving the life of all the holy seed has grown up from the root of Jesse called the house of David, which has produced a Solomon, or man standing in the Sun of divine illumination, who is wise unto the salvation of all men. The Sun of divine illumination is the science of the law, the knowledge of the truth, the supply of the greatest need of the world today, without which there can be no realized Fatherhood of God nor brotherhood of man. Knowledge of the truth must constitute the scientific basis of all genuine "temperance" or the moderation of equity in all social adjustments, and in the exercise of all reasonable "patience." To have "Godliness," God must be personally known to be rationally loved and efficiently obeyed. The divine-human nature of the Fatherhood must be known through the agency of a *redeemed character* before the character of the brotherhood of his redeemed family can be defined, and true charity or love perform its legitimate uses for the common weal or wealth of all.

The practical divine business arithmetic enabling us to *do* Peter's propounded sum in addition, the science of the divine Unit of universal manhood, alone can give us. At present men are all ciphers on the wrong side of One who is demonstrably altogether lovely on the right and bright side. Men are dying daily as valueless ciphers from the lack of the strength or power of one strong to deliver and mighty to save. The lost, strayed, and stolen vessels of the Lord's house, the men who should do his will, need to "right about face," confront the truth, and get in line with its Unit of value as the co-workers of the Almighty. At his right hand there is always an equitable exchange of value for value, and among men all ciphers cut a fine figure of rounded out character and square deals in revealing the value of the Lord's own Son with increase. Men hallow or make holy God's name whenever they recognize it at its full functional value, in whatever guise it takes to perform all the divine pleasure, for God will have men to be saved even at the expense to himself as Jehovah, of being made sin, descending to the lowermost hell of corruptible dissolution, there to be revealed as the crucified truth with the "man of sin;" for by the science of the law of the cross is sin revealed, God glorified and the salvation of Immortal Manhood attained.



In The Editorial Perspective.

THE EDITOR.



HERESY HUNTING was formerly an occupation engaged in by representatives and members of the church. In the establishment of primitive Christianity it was absolutely essential that there be a sharp line of demarkation between truth and fallacy; and it is said that the early church fathers were quite severe in their denunciation of those in the church who denied the truth. When the church entered into its declension definite statements of doctrine as then conceived, were made; and the zealous demanded strict adherence to the doctrines as literally defined. The time came for division in the main body of the church; and under the first Christian emperors of Rome, numerous heretics were condemned to death; and heresy hunting lasted with unabated fervor from the fourth century until after the time of the Reformation. The history of the Inquisition shows to what extent the Roman Catholic church went in its endeavor to stamp out heresy. Under Protestantism forms of punishment for heresy were less severe than those imposed through the Inquisition, but the spirit of heresy hunting was just as prevalent. Even during the later centuries the church maintained its courts and councils to try and expel those who presumed to teach doctrines departing from the prescribed creeds. The history of heresy is the history of declension and division in and of the church. The church has so fallen that thousands of the clergy do not accept the Bible as containing the truth on all the points on which it touches. The church is being honey-combed by "higher criticism"; and today the exception is to find a clergyman who accepts what is termed plenary inspiration of the Bible. Modern science has battled with modern theology, and has won the day; the effort of the clergy for the past fifty years has been to hold to both the Bible and modern science. They found it difficult; indeed, some have declared it impossible to harmonize the two. So today occupants of the pulpit spin fine theories about moral and spiritual laws, and repeat what the astronomers say about the creation of worlds in infinite space through processes of evolution. Evolution is the great popular god of the hour. Recent newspaper dispatches bring to note a number of cases of pronounced departure from the creeds. Dr. Mitchell, of the chair of Old Testament Criticism, Boston University, is ousted because of his rejection of the idea that God created the universe; and now Dr. Terry, professor of theology at Garrett Biblical Institute, Northwestern University, Chicago, is in danger of being supplanted by a less radical character. Dr. Bradley of Atlanta, and Dr. Lee of St. Louis, declare that "the Bible story of creation is not tenable;" and that all who believe it, or all who oppose modern evolution belong to the "thirteenth century class." Dr. Bradley is an evolutionist, and in recent sermons quoted Darwin, Huxley, and Haeckel, and other modern scientists (some of them of the pronounced atheistic type), as of equal authority to writers of the Bible. One of the main points of these men is that the old conception of the church that God made the world as a carpenter builds a house, is utterly foolish; that is, it is

foolish to believe that God rounded the world, scooped out the sea beds, threw up the mountains with his hands, and sent the ball spinning through space. The human intellect revolts at the absurd ideas long held by Christians regarding Deity, his habitation somewhere beyond the stars, and his making the universe in six days of twenty-four hours each. And men who are turning from the conceptions of the church fancy they find satisfaction in modern science. The position taken by Koreshanity regarding the Bible is well known to our readers. It is scientifically true from beginning to end, but the usual Christian interpretation of it is false; likewise modern science is fallacious, its conclusions absurd. Koreshan Science is the intellectual fruit of the ages, and it involves the very heart of all spiritual and divine progress. It is essentially and specifically the harmonizer of all discord, the solver of all problems, the revealer of all mystery. It is the one great system of Universology to which all progressive minds will soon turn in relief from the mental and spiritual and social chaos which now prevails through Christendom.

THE EDINBURGH Philosophical Institution has just been treated to what has been said to be a "remarkable address" by Sir Frederick Treves, advocating that if it were not for disease men would all die off and the race become extinct. He declared that sickness is not an evil, but a means of preserving man. The common idea is that sickness is something to be dreaded—so much so that if attacked, the next thing is to call in the doctor and have him stop the disease if he can. But numerous conceptions of the nature and origin of disease have been advocated. The tendency is to find excuses for diseases, so that no blame may be attached to the diseased. Sickness oftentimes comes on mysteriously; and it seems to be a comfort to the masses if they are persuaded that the devil is to blame, not they; that God is chastizing them, not punishing them; that microbes are responsible for every malady and affection under the sun. The men have done no wrong—it's all done by the microbe! The microbe constitutes a screen behind which men hide all their disobedience to the established and immutable laws of Nature, which are the laws of God. Now, if men go to another extreme and hold that disease is a blessing, they may reach the anomalous conclusion that men are healthiest who are oftenest and most seriously sick; and they who have never been sick at all are most liable to die without warning. The conclusions of Sir Frederick are founded upon a very limited field of observation; but there is some truth in what he says, though he must not be given credit for the advocacy of his views, for other men long before him have held that diseases as commonly known are but various forms of effort of Nature to throw off waste and cure ailments not so readily perceived as the symptoms which doctors treat. It is quite true that many diseases are remedial; but if so, they are processes of Nature's cure for actual diseases, the existence and operation of which is a curse to man. As long as there is something to cure,

there is something wrong in the human race. The Christ of nineteen hundred years ago did not advise men to remain content with the possession of their many chronic ailments; he was a Physician who came to attend to the sick, and to cure their diseases; and his mission, extended into the universal sphere of human relations, is that of removing all sickness, pain, and even death itself. If that which is commonly called disease were the remedial agency provided by Nature, contributing on the largest scale to the perpetuity of the race, the powers of the perfect Man exerted to exterminate disease would necessarily be detrimental to the interests of humanity. The Founder of Koreshanity makes the startling revelation that there is a most common and popular cause of all disease. The cause lies at the very roots of life, where life may be conserved through wisdom or wasted through ignorance. The radical cure of all the ills of the human race is in the conservation and polation of the sex energy of hundreds, thousands, and millions of people. The process involves the Messianic law and its rigid application to the lives of progressive men and women who desire freedom from the curse of dread disease and death.

THE KIND of reform that obtains today comes through spasmodic effort; and the best that is obtained is by the piece-meal; and by the time a given reform measure is put through it has spent its force and amounts to nothing when it becomes a law. There are some reforms which if instituted and enforced would work good for the people, even in this corrupt age; but there is no measure that can possibly avert the great revolution that impends; no system of patch-work will prevent the results of the catastrophe, the factors of which are already at work to destroy the old order of things. These factors are the germs of destruction generated in and through the very workings of the old order itself; they are the factors of inevitable disintegration. There is a tendency toward municipal ownership; but the question has arisen in many minds whether municipal ownership is feasible under the present political system and under the conditions which prevail in the world of industry and commerce. The *Wall Street Journal* says: "Far more important than the question whether the cities shall own the street railroads and other public utilities is the question, who shall own the municipalities? * * The experiment would be a costly one, no doubt, but as it would demonstrate how dangerous and bad municipal ownership would be when coupled with bossism and graft, the effect upon public opinion throughout the country might operate to check for many years to come any tendency toward state socialism." It has long been the position of THE FLAMING SWORD that the many so called reforms under way will fail in effectiveness because of the fact that there must come a change in the human heart to coördinate the change in social environment. There will be attempts to enforce reform without the true and effective factors to accompany the change in environment. For this reason the tendency toward socialism is tendency toward anarchy, because socialism lacks the elements of societal cohesion, the vital bond necessary to perpetuate its forms and measures. We doubt not that there will be many experiments in municipal owner-

ship; neither do we doubt that many cities will adopt it; but instead of it having a tendency to stop the course of modern socialism and other elements of chaos, it will only give it impulse until so called reform *runs riot in a reign of terror*, the reign of the mob. Therein lies the danger of departure from competism before the hearts of men are unified by the elements of genuine truth.

THE RESULTS of the recent municipal and state elections constitute evidence of what is termed a tendency to independence of the American voter. Only last year Republican tickets were elected by landslides; this year the campaign and election result in favor of democracy; even Ohio is democratic this year by some 40,000 majority. There seems to be a general revolt against bossism; and anything that promises the overthrow of present political rings finds favor with a mass of people. This tendency to independence on the part of the American voter is looked upon as evidence that the people of this country are reaching higher conceptions of social freedom and justice, and that a new era of politics is just at hand. The clergyman says it is evidence that the hearts of the masses are being stirred up to righteousness as never before; and the socialist agitator points to the general tendency as indicative that socialism is soon to bless the human race. Carried to its last analysis, the tendency is indicative, not that the people are opposed to bossism merely, but that it manifests a subtle desire to throw off all rule or government of every kind, to become free from restraint, not merely of party lines, but of every element that seeks to perpetuate the old political order. Independence in American politics signifies that the elements of disintegration are at work. Individualism in politics ran to extremes in France a hundred years ago, and resulted in terrible revolution, during the prevalence of which faction turned against faction and dealt death to its subjects. To meet the demands of death, the guillotine was invented, which not only clipped off the heads of leaders, but heads of followers as well. Revolution approaches again and will prevail in spite of all effort to avert it; but it will bring into prominence another Napoleon, or a greater than Napoleon, who will restore order to the world and establish a new civilization.

ARISTOTLE said that "error does not arise from the senses being false media, but from the wrong interpretation we put upon their testimony." The sense of vision is not false in itself, but the intellectual vision is superior to the physical. The mental eye must correctly interpret what the eye perceives. False interpretation of views of land, water, and sky have led to many foolish conceptions concerning the shape of the earth. The idea of the earth's *convexity* grew out of ignorance of the science of optics.

LAUNDRIES in France are said to have been placed under government control, and the President has issued a decree relative to the subject of their conduct. Over here in America people are clamoring to have insurance companies, railroads, and general corporations; placed under control of the Government, because of their graft and general corruption. What have the launderers in France been doing that they should be taken under control?

The Open Court of Inquiry.

THE EDITOR.

The Limited Space of the Universe.

"Will you have the kindness to answer in your journal, the following questions: What ground have you for believing that the outside of the earth's cell (as you call it) is globular and uniform of surface? What is on the outside of it? If empty space, isn't it a great waste of space? How do you know that the substance composing the earth does not continue to infinity, filling all space? Providing the earth is as pictured on the back of your journal, is it not possible to bore through and get upon the outside?"

The principles and laws of analogy and correspondence are absolute. Conclusions reached through those principles and laws of reasoning when properly applied, are more absolute than reasoning from the basis of the empirical processes of experimentation can possibly be. We know from the basis of analogy that the universe is *cellular*; we have already demonstrated its concavity—that is, the concavity of the surface upon which we live, which is the *inner* surface. The universe being cellular, necessarily requires cell walls or environs of the life within; and those walls must be of a given thickness, more or less uniform. The strata of metals and other substances are materialized from the center; and the laws of radiation and materialization of those substances require planes of materialization or spheres of deposition of the substances, equidistant from the center in all directions.

The universe incorporates all there is of existence and of the materials and substances of existence. There is therefore nothing of the universe outside of itself; neither can there ever be anything more of the physical cosmos than there is now, for it is now as it has been throughout all the myriads of the ages past. The space of the universe is *all the space there is*, for it is the space of that which exists. The universe occupies all space, because the limited cosmos occupies its own space, which is its own room. There is no space, no room, beyond the confines of the cosmos. If the earth were a mere speck in what is termed infinite or illimitable space, it would be a waste of space, if such space could be without being occupied; but if on the other hand, the matter of the earth extended

to infinity, would it not be necessary to conclude that that would be a great waste of material?

We know how the materials in the earth are arranged, because we know that the principles and laws of specific emplacement are definite and compel the relation of the substances of the shell of the earth according to order. From the basis of actual knowledge in physics, we know the relative specific gravity of water and air; we know the depth of the seas of water and air. From the basis of such relations we obtain a ratio, which if applied to all the substances of the atmospheres and minerals and metals of the cosmos, reveals the actual thickness of the shell of the earth to be about 100 miles, and the actual length of a given radius of the earth to be about 4,000 miles. The results of such a computation conform to actual measures of the earth's circumference.

The earth is as represented in the Koreshan Cosmogony; but it is not possible for man to bore through the shell and get upon the outside. It is difficult enough for him to breathe sometimes in deep shafts, owing to the presence of carbonic acid gas. Man cannot live without air; and air usable and breathable would not extend very far down into the crust. Besides, men do not undertake such stupendous tasks without some definite object in view. If reasonable men became convinced that the earth is concave, they would at the same time know that all attempts to bore through the shell would be utter folly.

The Universe a World of Motion.

"Is the cell of the universe motionless in space? If so, what holds it thus? If in motion, what natural forces act on it, and how? If the cell is motionless, does it not constitute the great exception, and are these exceptions to natural law?"

The modern astronomer entertains the most absurd conclusions concerning the forms and functions of the cosmos. In his imagination, infinite space is dotted with myriads of spheres; and the world accepts his conclusions. When the Koreshan idea is presented, the modern mind thinks of infinite

space minus all the supposed worlds except the one cell 8,000 miles in diameter. And then the question is asked, "What holds the earth up?"

The Koreshan conception dissipates the idea of the eternal openness outside of the universe. There is no other place than that which the universe occupies, into which it could move. There is nothing from which it could move, no point toward which it could speed its way. It is here; it is where it is because it could not possibly be anywhere else. It occupies the only space there is. Therefore, the body of the universe is relatively stationary; it has no orbital motion, according to the astronomical definition of the term.

But the universe is not motionless. The whole universe is in motion, but the forces of its motions are not mechanical. Even the moon, planets, comets, etc., while possessing orbital motions, do not revolve about the central sun in accordance with the supposed laws of gravitation. There was never a more absurd conclusion than that the planets are maintained in space through a mysterious balance of centrifugal and centripetal forces.

The great universe has three general motions. It *revolves* on its axis once in 24,000 years; this is the most outward form of motion. The universe also *involves* itself in its center; and constantly *evolves* from that center. Involution and evolution are therefore the two other general motions—involution meaning a rolling in, and evolution a rolling out or unfolding. Coordinately, in humanity revolution, involution, and evolution obtain.

The motions of the universe are not those of a cannon-ball. It is no exception to natural law that the universe should not conform to the mechanical principles of a swiftly moving projectile. The universe is in the form of man; it is man in his greatest and most outward form. Therefore, we should think of the universe as possessing motions and functions analogous to the motions and functions of the individual man. On such a basis we could say that the universe walks—moves in its own path of progress from cycle to

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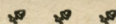
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cycle. It has the curious capacity for walking forward and backward at the same time; therefore it remains in its own space; but in the bearing of the fruit of itself, it always "gets there."

There is nothing outside of the shell of the earth to attract the body of the earth in any supposed direction from the place it occupies. The earth is not held up; for there is no up nor down outside of itself. The earth is suspended, hung upon the center of itself. That center is the absolute point of interior space; on that point it hangs and around that point it revolves or rotates; and in the hollow of itself it contains all the life of all the kingdoms of existence, from the lowest plane to the Most High.



Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

For the Railroads.—This is a little work of about 200 pages sent out by H. T. Newcomb, Bond Building, Washington, D. C., and seems to be in defense of the railroads on the question of rate regulation. It contains numerous tables of statistics, and doubtless many useful facts relative to the subject. We believe however, that the compiler and writer of the book makes the same mistake that Grover Cleveland, Olney, and others, who stand as opposed to Roosevelt's policy regarding rates for railroads. The idea of Roosevelt is not to fix rates, but to regulate them. The Government means no injustice to the railroads through arbitrary measures. The President's position on this subject is beyond reproach and "above suspicion." No price of the book is given; we presume it is sent out free.

The Hesperian.—Dr. DeMenil's quarterly literary magazine, 50 cents a year, represents a revolt against the sensational and extravagant in literature. There is an element of refinement that shines out in his work, and stands as a rebuke to numerous modern literary fads. An article of interest in the current number is, "Japanese Women, Past and Present," illustrated. Also a review of "Modern American Fiction." There is also a review of late English literature. The department of Contemporary Science is usually filled with up-to-date matter. 7th and Pine streets, St. Louis, Mo.

Notes and Queries.—Devoted to "history, folk-lore, mathematics, literature, science, art, arcane, societies, etc." Many things that are odd and strange and mysterious find place in this magazine. One of the principal articles in the current number is "Confusion in Metaphysics," by Franklin Smith. The Kabbalistic Dogmas contain thirty-seven distinct expressions, as here presented. Short sketches, quotations, etc., are numerous. \$1.00 per year. Manchester, N. H.

The Walt Whitman Calendar.—A rather neatly gotten up little calendar, giving choice selections from the works of Whitman. The calendar itself is for 1906, the quotations for all time. 14 neat leaves tied by cord. The price is not given, but we presume it is 25c. Compiled and published by Wm. Towne, Holyoke, Mass.



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NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
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AN ORDINANCE.

An Ordinance Providing for the Non-compensation and Non-requirement of Surety Bonds of Estero officials.

It is hereby ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no official of said Town, either by election or appointment; nor any member of its Board of Councilmen, shall ever be paid any salary for services rendered the Municipality. The honor and pleasure of such service is its ample compensation.

SEC. 2. No bond shall ever be required of any Official, Councilmen, or Appointee of said Municipality of Estero.

SEC. 3. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

Mayor.

AN ORDINANCE.

An Ordinance Providing for the Regulation of the Estero Parks and Grounds.

It is hereby Ordained by the Mayor and Council of the Town of Estero.

SEC. 1. That the Parks, including their walks, paths, terraces, and bridges, shall not be used, or entered upon by the public, save as prescribed and permitted by the proper authority. All occasions of their opening to the public, will from time to time be announced, stating the day and hours when so open.

SEC. 2. These rules and regulations shall be prescribed by the Council; providing however, that in cases of emergency, the Mayor shall have authority to admit persons for a specific purpose and at a specified time.

SEC. 3. The penalty for a violation of this Ordinance, upon conviction in the Municipal Court, shall be a fine of not more than \$5.00 at the discretion of the Court.

SEC. 4. All ordinances, or parts of ordinances heretofore enacted, in conflict with this Ordinance are hereby repealed.

Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

Mayor.

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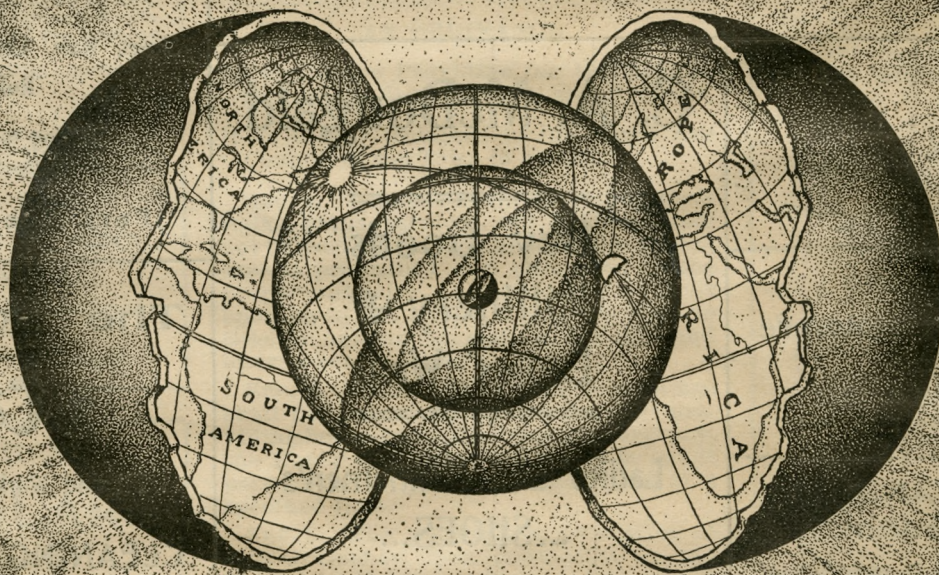
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NUMBER 24



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